The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, MARCH 2, 1867. [No. 1.

WEEKLY REVIEW.

—The following is from a letter received the other day from Borsad:

"One of our oldest members, Gangarām died a few days ago. His end was very calm and peaceful. For some years his sufferings from a complication of complaints, had been very great, but his faith was firm. As he drew near to his end his faith gathered strength till he fell asleep in Jesus. In the days of his strength he was a most able and energetic evangelist. This Mission instrumentally owes much to him. He has gone to his reward. He leaves a widow and four young children. May they find grace to follow in the steps of him who has left them."

—We take the following singular relation from a private letter. What is narrated took place at one of the military stations of this Presidency: "We have had a wonderful occurrence since we have been here. A young man was taken seriously ill and every one thought he was dying. Being a Roman Catholic, the Priest came and anointed him for his burial; in his sleep, which we all thought was his last, he saw himself with many others at the judgment seat of Christ. He asked the Lord to spare him for one day longer. When he awoke he told the Priest to go away from his bedside, and called on two of the Christian soldiers and related this to them in the presence of every one around him. Much praise is due to these men for the way in which they unfolded the truths of the Gospel to him, surrounded as they were by the men of his persuasion. He was asked if he wanted to see any one he knew; he replied he neither wanted to see or know any one but the followers of the Lord Jesus Christ. He is recovering rapidly, and I am happy to say he is sitting clothed and in his right mind at the feet of Jesus. Oh, you would be astonished to hear him talk of the love of Christ."

—More than 2,000 years ago it was prophecied that Egypt should be 'the basest of kingdoms.' The present Viceroy of that country is evidently doing his part to keep the masses of the people in a state of the deepest poverty and degradation. Here and there internal improvements make their appearance, but all the profit that springs from them is constrained to flow into the private coffers of the country. Like his predecessors he regards Egypt as in such a sense his that all the resources of the country must be laid at his feet and recognized as an inalienable monopoly. He considers that he has a divine right to all the capacities and all the possessions of his subjects; a divine right to snatch the loaf from the hungry peasant, and to trample upon every vestige and semblance of private right. Look at the following paragraph from a letter in the *Bombay Gazettee*. Have England and France no other obligations regarding this unhappy country, than to see that Overland passengers and goods get safely through it? The peculiar position of Egypt as the grand highway of the most civilized nations, brings into more odious relief this picture of oriental despotism:

"As to taxes, it may be fairly said Egypt is no longer Egypt. The grand pressure began shortly after the Pasha's last visit to Stamboul, when every means were employed to find arguments in favour of His Highness's claim for the hereditary succession. At the time I speak of the land tax averaged from 12 to 20 piastres per acre; it has since been raised to something like a napoleon an acre—which is in fact a rack-rent value of the land. After this came a forced loan, which fell upon the land for a nearly equal amount; and then from those who could support yet another turn of the screw, there was a demand for *three years' taxes in advance!* which in some cases has been paid. All these collections, however, are and have been made at a vast cost in the shape of plunder *in transitu*, to say nothing of their ruinous effect on the *source* of revenue—the producing peasantry. To meet them the victims have been forced in many cases to sell everything on which a piastre could be raised, or procure loans from the Jews at from 5 to 6 per cent. per *month*! Need I say more? The result has been that vast numbers of the fellahs and other small proprietors have been forced to abandon their land, which is now lying absolutely waste. In one of the Upper districts alone 60,000 families are said to have thus forsaken their holdings, and are now wandering about taking labour at about 2 piastres per day. It is believed that the object and manifestly the effect of all this is, and will be, to place all the agriculture of the country directly in the hands of the Viceroy. Efforts are being made to render the abandoned farms useful to the Treasury, by paying its debts partly in money and partly in land. Despairing creditors pretty correctly estimate this as no payment at all. In a word, the Viceroy is virtually taking gradual possession of all the landed estates of Egypt.

"In addition to all this there is a very heavy poll-tax, but I have for the present "exposed" enough in the matter of fiscal abuse.

"The Viceroy is all the while hoarding money in his private palace, and boats coming down the Nile from collecting expeditions there discharge their gold into his private coffers. These last have no connection with the State Treasury, which is left to forage and shift for itself."

—Lord Cranbourne denies the right of the Maharajah of Mysore to adopt a successor, and asserts positively that it is only a life tenure of the government that belongs to the present Maharajah. The country, by right, lapses to Great Britain, at his death. Yet through a 'desire to tranquillize the apprehensions prevailing among some of our great feudatories,' Government decides not to annex Mysore, when the present ruler ceases to live.

—The newly erected church at Egutpoora, with a cemetery, was consecrated on Tuesday, by the Bishop of Bombay. The building is 58 feet long by 22 wide. It has accommodation for 100 persons. It has cost about Rs. 19,000. The G. I. P. R. gave Rs. 1,000 but made more than this we are told by its charges for transporting the materials! A schoolhouse costing Rs. 12,000 is in the neighbourhood. There are 14 European pupils and 5 Hindoos in the school.

—His Excellency Sir Bartle Frere will leave on the 6th inst. we understand.

—The Right Hon. W. Seymour Fitzgerald arrived on Thursday night and landed yesterday morning.

—Almost at the very hour when our new Governor landed, the poor Europeans sentenced by the High Court last month, were executed. This fact will not give our new ruler a very favourable opinion of the condition of society in Western India. And if he should read the *Bombay Gazette* of the same morning, he will not get a very favourable opinion of the Christianity that is professed by Europeans in India. "The missionaries" he will learn from it, "stand alone, or nearly so, in their belief" that the Gospel tells the truth in what it says about the supernatural character of Christ and of his works; for nine out of ten of its statements are as worthy of belief as the miracles of the Puranas. This is a bold utterance. We call upon the Englishmen of Bombay, to say if the position here assigned them is one that they are content to occupy.

—Mr. Tinling has given four addresses to Natives this week, and four to Europeans. We have never before seen religious meetings in Bombay so largely attended, as these for the most part have been We were present on one occasion when about sixty of our educated Native trowsmen met Mr. Tinling in private, and gave every indication that they appreciated his earnestness of aim and reciprocated the kindly spirit in which he addressed them. It was a most interesting occasion, and we should hope that the faithful and affectionate appeal made to them, will not be without fruit.

—We were on Tuesday much shocked and distressed by a report, brought by the Mail Steamer from Aden, that Dr. Livingstone had been murdered in Africa. It appears, however, that there is reason to hope that the report is not true.

We beg to draw the attention of our readers to the announcement of the Annual Meeting of the Church Missionary Society's Bombay Auxiliary.

The revived *Guardian* enters upon its second year with this number. Its subscription list has steadily increased and is now sufficient to meet the expenses of publication. Society is so fluctuating in this country, that a subscription list, like the human body, needs new aliment continually to countervail the continual waste. Parties who think they may do good by promoting the circulation of this paper, are requested to bring it to the notice of others.

We have much pleasure in acknowledging the receipt of a copy of the Rev. J. V. S. Taylor's Grammar of the Guzarati language. This work has been for some time anxiously looked for by the public. We understand that the Department of Public Instruction have shown their appreciation of it by tak-

ing a large part of the edition. This is the first Guzarati Grammar published in the Guzarati language; there have been several in English. It is an octavo volume of 230pp. It has been very creditably printed at the Irish Mission Press, Surat. The Devanagari character is largely used in it.

We are happy to mention that there is to be a Baptist Mission in Bombay. The Rev. Mr. Edwards who has been for some years labouring in Monghyr and Benares, in connection with the Baptist Missionary Society, has come to Bombay and intends to make this the field of his future labor. He will not confine his operations to the Native community, but proposes to gather an English congregation of such as are disposed to avail themselves of his ministry.

The Bombay Guardian.

SATURDAY, MARCH 2, 1866.

OLD WINE IN NEW BOTTLES.

It is not often that we see a copy of the *Church Times*. A friend has sent us two numbers. The first thing that arrests our attention is a recommendation to all societies and clubs of which "S. G. O." is a member, to expel that gentleman, because of his letters in the *Times*. This is a slight indication of what would befal if Ritualists were in power. Dr. Merle D'Aubigné having pointed out in a published letter what measures the Church of England should adopt to escape the perils that threaten her, the *Church Times* says:

"He may take it from us that his pretension to intervene in the affairs of the English Church in the guise of a candid friend and prudent Reformer is a piece of almost unsurpassably cool impudence."

The appointment of Mr. Milman to the see of Calcutta, is admitted on all hands, he says, to be an excellent one. We would rather hear it from some other quarter. A little further on we find a defence of Wafer-Bread, Incense &c. &c. We are then told that Keble is the father of Ritualism, that is, of all that is worthy to be called Christianity, for such seems to be the conception which the *Church Times* entertains:

"The revered author of the *Christian Year*, though he probably never wore so much as a coloured stole in his life, is the real father of the whole movement, for the service of St. Alban's is nothing after all but the "Golden Tractate" on *Eucharistical Adoration* put in action; and now Dr. Pusey, who for thirty years had rather discouraged ceremonial than not—fearing lest the Catholic revival, if it had at first developed itself in externals, might have proved superficial—has formally given his sanction to a high Ritual, though we have never so far heard of his celebrating in a chasuble or making use of incense. It would therefore be the greatest of all possible mistakes to suppose that the strength of the Catholic party is comprised in the muster-roll of those who have adopted, or who are even hoping to adopt the *Directorium*. The "Old Dogs," even those, like Dr. Wordsworth, who growl at everything that strikes them as a "novelty," are *nolentes volentes* the very bodyguard of Ritual. As Dr. Pusey most forcibly puts it—"Truth is more incompressible than water,"—and so long as the smallest shred of Catholic verity is left in the Church of England, it will ooze out in the form of Ritual. Our foes, therefore, can only strike us through the bosoms of the old High Churchmen; and this is, in all probability, the work which Providence has left our venerable friends to do, before they disappear from the scene. For that they must disappear is evident."

One can understand that some should be found, in a society like ours, to fancy that ritualism might be expedient as a means of accomplishing or attempting some subordinate end, and to recommend with more or less earnestness its adoption; but the notable thing is that they who favor it, will have it or nothing. They plant themselves in a position of antagonism to all who do not take the same view of this matter that they do, and think it a matter of comparatively little consequence that multitudes of Christians should be 'offended' and repulsed, so that they may carry out their darling ideas. Paul was ready to abstain from meat 'while the world stood' rather than 'offend' one of Christ's little ones; but these ritualistic gentlemen will not give up the details of their millinery, whoever may be offended. The secret of this absolutism begin now to appear. The vestments, crosses, genuflexions, church furniture &c., are not exactly "life" but point the way to "life"; and many of them are now visibly arriving at the place of life, namely, the elevated host, the daily sacrifice. This explains, in some measure, the mystery that men who delight in the word catholic, should have such a horror of identifying themselves in any way with Evangelical Christians whether of the Church of England or of other bodies. This is the reason why the *Church Times* consecrates all its columns to the proclamation of ritualism. It is not that men are saved by chasubles and copes, but these are the things that lead the worshipper to the altar and the Priest and the propitiatory sacrifice offered by him when he elevates the wafer.

But though Evangelical Christians may not come near to these Ritualists, it appears, if we may accept the testimony of a local contemporary who favors this system, that there is one body of men to whom they are willing to extend the right hand of fellowship. The *Powla* of last week, under the head of "Ritualism in Bombay," has an article sufficiently laudatory of the Masonic body.

"If symbolism edifies us in the Freemasons' hall, it likewise may edify us in the Cathedral. The layman who cares for it in a half-secular week day meeting would naturally care for it much more at a meeting wholly religious. The brother who was "Director" of the unusually ritualistic observances at the Freemasons' hall because he believed that they tended *ad majorem gloriam Dei*, or as he would say the Grand Architect of the Universe, would naturally be quite at home in a church full of ceremonial practices. He would only ask that the ritual of his church like the ritual of his lodge should not be unmeaning nor yet contrary to either human or divine law. Now ecclesiastical 'ritualists' (as they are called) tell us that all their symbolism has a meaning, and they are careful not to go beyond the law of the land so far as they can discover what that law is. Do they wear a chasuble? Nine of the most eminent ecclesiastical lawyers in England agree in pronouncing it legal and as Masons say "according to ancient custom." The cross on the chasuble of which our correspondent speaks was no more unbecoming in itself than the cross a Masonic Knight Templar may use. Both speak a valuable lesson to those who will learn it. We think that learned Masons might do a good service in Bombay by investigating into the maximum amount of symbolism that is legal in our English churches and then taking steps to secure its charitable use generally. And if it be a matter of congratulation that the Masonic ceremonies were rendered "so correctly," why should it be a matter of no moment for ecclesiastical ceremonies to be "rendered" in a slovenly way? Evidently there is a connection between the "rubrics" Freemasons follow and those of the English church. A true Mason will hardly think highly of the one and think nothing of the other. The natural place for our Freemasons in the battle for ritualism will be the van."

We are happy to know that *some* Freemasons decline to occupy the position here assigned them, to lead the van in the battle of ritualism, or to fight the battle of ritualism at all. But the question is, what will the Church of Christ say to such an argument as this? The truth so deplorably missed by the whole Protestant world for centuries, has been all along with that body against which the Pope has launched his thunderbolts as persistently as against Protestants, with the Masonic Order; they have possessed the grand secret that symbolism is better than speech, and have buried it in a napkin, till now the Ritualists find it and share it with them!

Our contemporary would have had a serviceable argument if he could have shown that the symbols used in the Lodges had a power that the words of Scripture have not. 'The Bible' we are told, 'is to be found in every well-governed lodge, signifying the path that leads to happiness. The square teaches Freemasons how to regulate their conduct. The compass teaches the regulation of the desires and passions.' Men of all religions are to be found among Masons; Hindoos and Parsees, Deists and Trinitarians. Has the symbolic Bible, the square and the compass, had an influence upon these gentlemen that the exhortations and promises of the Gospel fail to obtain? Do they stand before the world conspicuous in their self-control and in the power which they enjoy over their passions and appetities? Has the symbolic Bible lead the Native members of the lodges to take up their cross and follow Christ? If the *Powla* could have shown that symbolism had won such victories among the Freemasons, he would have had an available argument. As it is, many people will be ready to ask what kind of Christianity is that which puts the mystic brotherhood of Masons in the van.

THE ABILITY TO SERVE.

Mr. Tinling delivered an address on Thursday evening, in the Free Church Institution, Khetwadi, to a large audience composed principally of educated natives. There was also a considerable attendance of Europeans. Mr. Tinling began by soliciting the sympathy and the prayers of the Christians who were present, while he sought to declare the truth. He announced the subject of his address to be "How God makes His Servants." It might be thought strange, he said, to put the subject in that form, seeing that all men are called to be the servants of God. But while this duty rests upon all, men are yet unable by nature to be God's servants; they need to be made capable of service. He would illustrate the method by which they are made thus capable by reference to a picture, a story, that was found in the Bible. This story occurred in the sixth chapter of Isaiah's prophecies, and it told how Isaiah had been made fit for serving God. In the year that king Uzziah died the prophets had a vision of another King, the Lord, sitting upon a throne high and lifted up. He saw His glory and His Holiness; and his eyes were opened to see, in the light of that holiness, that he was undone—to feel as he had never felt before, that he was a man of unclean lips, and that he dwelt in the midst of a people of unclean lips. This was true before, but he had not known it as he now knew it. God had been always there above, had been always sitting on the circle of the earth, but His glory had been veiled; now that the prophet's eyes had seen the King the Lord of hosts, he felt his unworthiness, his sinfulness. And so it was with every

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man: no one felt the depth of his sinfulness until he had a clear and overwhelming view of the holiness of God. Job long before Isaiah's time, had learned this lesson. Once he had lived, he believed, in integrity and uprightness, and had enjoyed a fair fame among men; but the Lord, by the exhibition of His power and His Holiness, had made him to feel his own nothingness and sinfulness, and to cry out: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." Paul too, long after Isaiah's time, had also learned this lesson. Once he had profited above his equals in the observances of his religion; but what he had counted gain, his attainments, his religiousness, he learned to count loss in the presence of the holiness of God. How, then, was the uncleanness of the prophet taken away?" How was he made fit for serving God? He saw in his vision that one of the seraphim took a live coal from off the altar and laid it upon his mouth. There might not be much significance in the coal, as a means of purging away sin, but there was a deep significance in the place from which the coal was taken; it was taken from off the altar. Mr. Tinling said that his hearers, whom he presumed to be all, more or less, readers of the Bible, would remember the construction of the tabernacle. There was the holy of holies, into which one man only entered, and he only once a year, and he "not without blood"; and there was the holy place; and there was the outer court. The entrance to the outer court was screened by a curtain, a covering that the finger of a child might remove; for God would have all to draw nigh to Him, He would have all even to be saved. But when you had passed the curtain, the first thing that confronted you was an altar. You must satisfy that altar before you could come into God's presence, before you could presume to serve Him; and the sacrifices appointed for the people spoke of the need of an atonement. The great sacrifice which they foreshadowed had been offered, and all who accepted that sacrifice offered by Christ could come boldly before God. At Christ's death the veil had been rent in twain, and all might now enter the very holy of holies, for the great High Priest had entered, and they who believed on Him, as being united to him, entered with Him. God's justice was satisfied. His justice had demanded that sacrifice; His love had also demanded it. There was no coming near to God, and no possibility of serving Him, without it. The coal from off the altar had taken away the iniquity and purged the sin; and the man whose lips had been touched was rendered capable of true, loving service. So that in answer to the question. "Whom shall I send, and who will go for us?" he was ready to cry "Here am I: send me." Let a man first be accepted, let him be justified by faith in Christ; and then he was made able and willing to serve. This was the only way; first peace, then service. This was the Gospel of Christ. Men could not draw near into the holy of holies, they could not render service, until their sin had been taken away through their acceptance of the true and only sacrifice. For until then they were doubly kept away from God. Judicially they were kept away; for He is a God of justice and of holiness as well as of love and of mercy: no other representation of Him would satisfy men's consciences; and His justice could not be set aside. And by their sins they were kept away; for these would not suffer them to come into the presence of a holy God. Mr. Tinling reminded his hearers that God called them to save Him, and that there were abundant opportunities for engaging in service. But he earnestly besought them to begin in the right way, to adopt the right starting point, to come to God through Christ. Thus, and thus only, they would find peace; and, being at peace with God, they would be enabled to enter into hearty service.

The address, which lasted about an hour, was delivered throughout with even more than Mr. Tinling's usual power and eloquent earnestness, and the sustained attention of his audience leads us to hope that the great truths which he spoke will not have been spoken in vain. We pray that God will acknowledge and bless the labours of His servant. B.

NOTES FROM AN INTERLEAVED BIBLE.—

II. Thess. I. 3. *Bound* to give thanks by the mere fact that the blessings had been bestowed. One Christian is bound by the gifts bestowed on another. (To give thanks for faith, showing that it is not without God that a man believes.) The first thing is to be made glad by the blessings bestowed on another and then it will be easy to give thanks. Faith must grow in order that other graces may grow. The charity of Pentecost sprang from the faith of Pentecost. Our joys and sorrows, hopes and fears are so many means of testing our faith; not these only but our studies, conversation, temper, imagination. Happy the man who thus finds that his faith groweth exceedingly. Our growing faith should further manifest itself in zeal, prayerfulness, love of the word, singing with melody in the heart.

11. 'Fulfil all the good pleasure of his goodness.' He has a plan of love which we would destroy by our plan of selfishness. He has marked out for us a blissful destiny, and we are conducted to it by all the minutiæ of his will.

II. 16. 'Hath given.' In giving us Christ, he hath given all things that pertain to life and godliness. They are appropriated by faith, moment by moment. They are in the promises. He does not console us as mistaken parents do, with a delusion. His everlasting truth is our consolation. A good hope in the Gospel, not a vain one. Good compared with the hopes of this world.

I. Tim. I. 1. 'God our Saviour,' 'Christ our hope.' Salvation present and future. In the Father and the Son. Forgetting the things that are behind. "Our hope" of happiness, success, usefulness, purity, life.

4. Godly edifying which is in faith. This is that to which the servants of Christ are to give heed. The true doctrine of Christ tends to this. Theological discussions that do not tend this way, are worse than a waste of time.

3. 'Teach no other doctrine.' One word in the Greek, *eterodidaskalein*. To neologize.

5. 'Charity out of a pure heart.' So Peter: Love one another with pure hearts fervently. No true charity from a heart unpurified.

6. From which things. Not having kept these in view.

7. 'Affirm.' Not understanding even the things that they most dogmatically assert. The 'other doctrine' of verse 3 is evidently the Jewish law. These 'other' teachers were doubtless aiming to exhibit the Gospel as a mere supplement to the law. Now too, there are men, disliking the doctrine of the atonement, who teach the same thing.

9. 'The law not made for a righteous man.' For he begins where it ends. The tendencies it wars upon are not his tendencies. 'But for the lawless and disobedient.' These expressions are general; they refer to transgressors generally; but those that follow refer to transgressions of the particular commandments. 'Ungodly and sinners'; first and second commandments. 'Unholy and profane;' third and fourth. 'Parricides;' the fifth. 'Manslayers;' the sixth. Then the seventh, eighth and ninth. Finally, 'any other thing that is contrary to sound doctrine.' The sound doctrine is the doctrine of the Gospel. And he proceeds to show that the Gospel eradicates these evil tendencies. What the law could not do the Gospel does. The law in some degree restrains from grosser forms of disobedience. The true spiritual power is in the Gospel. It is surprising in how many of the epistles we find Paul combating a tendency to go back to the law after having been emancipated by the Gospel.

MEDITATION.

"*That Christ may dwell in your hearts by faith.*" Eph. III. 17.

It is expedient for you that I go away, said Christ. Expedient for the disciples that they should be separated from the teacher? for the sheep that they should be sundered from the Shepherd? for the sinners that they should be put at a distance from the Saviour? Surely not. As well say that it is expedient for an ignorant crew that they should be abandoned by their wise commander; for the Israelites that they should be forsaken by Moses at the edge of the Red Sea; for the infant that its mother should forget its existence. What had Christ been teaching the disciples all along? What but this? That in him was all their wisdom, their strength, their goodness, their hope, their life. He had despoiled them of all their self-complacency; taken away from them that treasure of wisdom and fitness and power and virtue which they had been accustomed to hug to their bosoms; taken away from them the idea that they were in possession of any thing that would authorize them to venture into the presence of God; left them the poorest of all the children of men; with simply Himself to look to for strength and goodness and life. Why, is not this the one expediency, that Christ should abide with them and be riches to their poverty, power to their weakness, virtue to their sinfulness, intelligence to their ignorance?

But the difficulty was that they had not learned this thoroughly. They had not yielded their all yet to Christ. They still retained some of their self-confidence. They had not fully learned the marvellous art of finding their all in another, even in Christ. And they could not, so long as Christ tarried with them in the flesh. There was an unbridged gulf between him and them, so long as he dwelt among them in his humanity. His humanity was to be taken out of the way, that his Godhead might come to their humanity. 'If I go not away the Comforter will not come unto you, but if I go I will send him unto you.' And what then? Why the Comforter would take of Christ and show unto them, so that they should see and know him as they never had done before; Christ should then be formed in them the hope of glory. The joy set before him for which he endured the cross despising the shame, had several

degrees. It was joy inexpressible when he rose from the dead, and removed from the minds of his disciples all doubts of his Messiahship; it was a still higher degree of joy when he ascended up on high, and enabled the disciples to know that he was participant of the glory of the Father, and had been before the world was; but it was a joy even above this when he reached the throne of their hearts, and they were severally heard saying, Not I, but Christ liveth in me. And the last words of that sublime prayer of his offered on the threshold of Gethsemane, were 'I in them.' Then does he see of the travail of his soul when he is formed in the hearts of believers on this earth.

For his delights are with the sons of men. As he walked with Peter and Andrew and the sons of Zebedee, with Mary and Martha, with Nicodemus and Zaccheus, so would he now walk with the men and women in your household, in your neighbourhood, in your town. Therefore he sends to inform you that he would abide in your heart. If you catch a glimpse of him dying on the cross, if his expiring glance meets yours, the meaning in it is this, That I may abide in your heart. Therefore are you urged to present your bodies a living sacrifice; that all your members and all your powers may be for the utterance not of your own conceptions, but of those of Christ; for the revelation no longer of your own foolish, unprofitable, sinful mind, but for the revelation of him who hath bought us with a price.

May Christ so abide in our hearts as that men may in us come in contact with the faithful and true Witness, with him who delivered the Sermon on the Mount. Let his words dwell in us richly in all wisdom and spiritual understanding, regulating our feelings and conduct, and uttering themselves in our life and in our speech. Let us like him testify of the evil that is in the world, and let us shew that as he was not of the world so we are not.

May Christ so abide in our hearts as that men may become acquainted with his holiness, and be made to know that he is of uncompromising purity, the enemy of all unrighteousness, regarding sin as the greatest of all calamities. It will behove us then to pluck out the right eye sooner than let our right eye lure us into any sin: to have no fellowship with the unfruitful works of darkness.

Let him so abide in our hearts as that men may be constrained to recognize his love, his surpassing love. He went about Judea doing good; he heeded every cry for succour; he was indifferent to no form of misery, temporal or spiritual; and if Christ abides in our hearts, it cannot be but that there will be a mighty pressure upon us to do good, according to our opportunities. When we see those that labour and are heavy laden, we will address them in tones of sympathy and extend to them the invitations of the Gospel; when we see the careless we will warn them to flee from the wrath to come; we shall have words and we shall have works for all classes of men. The love of Christ is not something that we are to lose ourselves in dreaming about; not something far off, in the skies; it is to go into our life to-day, and find its way through us to the people with whom we have intercourse.

Let Christ so abide in the heart as that men may see exemplified the humility that springs from a true knowledge of God. When Christ fills the heart, self will find no place; we shall rejoice in the assurance of our own nothingness; our continual thought will be there is none good but one, even God, who was manifest in Christ.

May Christ so abide in your heart that you may have power with God and prevail. If God sees that in answering you, He is really answering His Son, what is there that he will not grant you? Take Christ with you to the throne of grace; no selfish aims, no self-confidence; his strength, his wisdom, his love; give your Amen to the closing words of Christ's great prayer, 'I in them'; and the Father, who heareth him always, will undoubtedly hear you and abundantly satisfy you.

Correspondence.

To the Editor of the "Bombay Guardian."

PREACHING TOUR IN KOLAPOOR.

My dear Editor,—In my last I spoke of *Kagul* with its 70 villages and 30,000 idolaters as a desirable field for missionary effort. I cannot repress a desire to see such points occupied by earnest workers in the Lord's service.

After leaving *Kagul* we visited *Koonoor*, *Kongunooli* (pop, 5,000) and a score of nice villages along the valley of the *Vedgunga*, and at length reached *Neepani*. This is not within the limits of our state, but close upon the border, and on the only good road leading to the western portion of our parish.

Neepani is a town of 13,000 idolaters, 25 miles from Kolapoor,—60 years ago the capital of a large independent principality engaged in frequent conflicts with neighbouring states and able to cope with the whole strength of the Kolapoor forces. Its turbulent chief, *Shivaji Rao*, was reputed the best soldier and ablest general in the Mahratta Empire.

In 1808, the King of Kolapoor, *Shivaji*, grandfather of our *Rajah Shivaji* just deceased, led his whole army in person against this *Neepani* chief, but was defeated and wounded, and fled back to Kolapoor with the fragment of his army completely disorganised, leaving his principal officers and 5,000 men slain on the field of battle. *Shivaji Rao* proposed to follow up his advantage and attack Kolapoor, but the old *Peshwa* at Poona interfered, effected a reconciliation, and to render it permanent arranged to have a Kolapoor princess given in marriage to the Neepani chief. This marriage was celebrated at Kolapoor, June 21st 1809, with great pomp and reckless expenditure; but no sooner were the ceremonies over than the crafty and suspicious Neepani chief absconded with his royal bride the same night, and disregarding his new family ties he soon invaded this kingdom again and a second time defeated the whole Kolapoor army. But at this point of time British interference came in and checked both the contending parties.

We saw the last Neepani chief, a few years since, at the head of a large train of followers and bearing himself as if conscious of royal dignity and proud of his ancestral fame; but he has passed away, and all that is left of him and his principality is his old fort and palace, and two youthful widows. All else has become absorbed.

The reasons and details of absorption may be left to politicians. But while admitting our wiser rule—nay fully believing that it would be better for the millions of India if every vestige of native rule were at once obliterated throughout the length and breadth of the land, it is difficult at the same time to suppress a feeling of sympathy for the relicts of these old chiefs and ruling families thus suddenly "wiped out." This feeling in the present case, reached its climax, when, the senior widow of the late chief having invited Mrs. W. to visit her, we went to her *nada* in the old fort, and were formally received by a bright little boy of four summers, bearing the insignia of native royalty and well taught to do the honors of the occasion, though so much of an infant that when he led the way to the durbar room he had to be carried by his attendant. This poor widow had adopted this bright-eyed boy in the vain hope that Government would yet recognize the adoption and restore to him the rights, power and prerogatives of the late chief—a hope to be deferred till her heart is sick, and the grave closes over her and the dear child too.

While Mrs. W. had her interview with the *Bae Saheb* and the women of the zenana, I had some 60 intelligent hearers in the durbar room, and with Bible in hand and the Sermon on the Mount for my text, the opportunity was one to value.

My audiences each day in town have been larger, sometimes rising to two and three hundred, and though many Brahmans are always present they seem little inclined to controversy, while the common people nod their heads and often give audible expression to their strong feelings of approval as they listen to the truth.

We find here a nice school of 150 pupils, a large number of readers, and a more eager demand for our Scriptures and Tracts than in any place before visited. The more intelligent, mostly young men, have commenced efforts to gather a vernacular Library and solicit copies of our Tracts and Books to add to their collection.

Yesterday morning as I was going early to my preaching service in town I observed a crowd of excited people just outside the gate, and on looking for the cause of their excitement I observed in their midst a poor man innocent of all clothing but a rag around his loins, rolling over and over through dust and filth amidst the surging mass of spectators, and gradually approaching the high road. In answer to my inquiries I learned that, having suffered from pains and contractions in his limbs he had gone to the god *Kaloba* at *Geedh Ingber* for help, had remained there a whole year constantly worshipping that god, and had finally made a vow to *Kaloba*, that if the would heal him he would perform *dundwat* (penance) by rolling in this way the whole distance from Neepani to the god's shrine. The true God had healed the poor man, or at least he fancied himself better, and now he was hastening to fulfil his vow—no arguments or entreaties of mine availing to prevent him.

This place, *Neepani*, is another most eligible and desirable centre for a mission station. With its population of 10,000 and 50 flourishing villages within a dozen miles of it, it is the centre of a large, needy and promising field of labor. I have just visited a dozen of the nearest villages and everywhere find eager listeners. Not that they are ready and anxious to embrace the Gospel, for they never heard it before; but they are ready to listen and be taught, and as Christ's promise faileth not a man of true love to souls might win bright stars here for his crown of rejoicing. O that some devoted young man would fix his heart on *Neepani* and come and set up his banner here in the name of our divine Redeemer!

In the love of the Gospel,
Your's sincerely R. G. WILDER.
Kolapoor (Punalla) Feb. 21st 1867.

My dear Guardian,—After a tour in the Kambam valley, and another to Madura and some others of the stations of the American Madura Mission, I have returned to Rose Cottage; and having brought up some arrears of business, I must tell you about some things that interested me. Early on Wednesday morning, the next day after Christmas, having been relieved of our fears for our neighbor who lost his way and of the necessity for searching the ravines and precipices, Bro. Noyes and I, went down to the lower world and spent ten days in visiting the churches and congregations that are under his charge. Others had come to Cloud-Land to spend the holidays. But I had been having holiday for several weeks. Our holiday in this supermundane region, is like the Sabbath told of by some Christian "Brethren." It lasts through the week and the month and the year. We enjoy a perpetual holiday. But holiday making is not the end of life and it was pleasant to mingle again with the masses of busy, restless, sweating humanity.

After running down the Corkscrew Ghat and going on our "winding way" by Vengái Pahádi (Onion Hill) and the Pámb Arú (Snake River) for twelve miles to the Tope, we felt inclined to try bandy travelling. But the bandy was not there, nor did we meet it till after trudging along two miles more in the heat. We passed the rest of the day at Pereákulam, conversing with Pastor Seymour and some catechists who came in from other villages. One or two of the catechists could converse in English. The pastor is a self made man and uses the Tamil only. I was surprised to learn that neither of the seven pastors in connection with the Madura mission was educated at the Mission seminary. Periakúlam has remained without a resident missionary ever since the death of the lamented Scudder. There is an excellent, large mission house—Scudder wrote of it as a palace—and an inviting field for missionary effort around, but the laborers are few and

the prospect is that it will remain unoccupied for several years to come.

In the evening our "things" for the tour were arranged in two bandys, Our mattrasses were spread on top of the other things and we took the horizontal and started. Our road was shaded most of the way by the avenue of trees that is so cool and pleasant by day. But we did not need the shade by moonlight, and the road has been neglected and is out of repair, and the roots of the Banyans stretching across the track, are exposed. So our beds were frequently kept in a state of oscillation, and we slept as soundly as babes rocked in their cradles. We had thirty miles to go and as the oxen made but little more than two miles an hour it was late for breakfast when we reached the village of Utamapolliam, where we were to stop.

Here I saw the first "congregation," and I was glad of the opportunity of carefully observing it and several others afterwards. I had had doubts as to the expediency of enrolling congregations of nominal Christians. They must be treated in much the same manner as church members, with the exception of not allowing them to participate in the ordinances of baptism and the Lord's Supper. And among a people who are so apt to forget the spirit and remain content with the forms of religion as the Hindus are, there seemed to be special danger that the members of the congregations would rest content with the relinquishment of heathenism and the name of Christians. The results of experience do not seem to verify these doubts. And there are obvious advantages in allowing bodies of men who are willing to give up heathen practices, to place themselves under Christian instruction and to observe the Sabbath and the moral requirements of Christianity. They help each other in such observances and restrain each other from breaking the rules of morality. They commit catechisms to memory and Christian hymns and form habits of Christian beneficence. I was pleased to see the readiness with which the men and women of the congregations answered the questions of their catechisms, and the heartiness with which they joined in singing the Lyrics. They know the popular lyrics by heart and sing them without books. They attended to the sermons and addresses with careful attention and appeared reverential in time of prayer. They are in some places, where the chapel are going to decay, arranging to build new ones for themselves, asking only a small fraction of the whole cost from the mission. I like the plan of enrolling congregations better than I expected and should consider it a decided advance, could we introduce the system among the Marathas.

A Tamil audience appears very similar to a Marathi audience, except that here every man uncovers his head while there many wear their turbans during service. This people seem to be more fond of singing and though the singing is too loud and sharp and nasal, it is so spirited and hearty that I always enjoy it. The Tamil Lyrics sung to native tunes have almost driven the Hymns in English metres out of use. I wish we had such a volume of Lyrics by native poets for the Marathi Christians. We have a few fine ones, but the number must be quadrupled and a much greater variety of subjects handled, before we can print a collection of them that shall take the place the Lyrics have taken here.

I was surprised to see Roman Catholic Chapels in so many villages. In several places they were near by the Mission Chapels. I went into one of the most imposing and took a look at the coarse pictures and tawdry images that occupied one end of the room. The most prominent image next to the Virgin's was St. Xavier's. The Catholics have no schools; but some of their children in spite of the efforts of the priests to permit it, attend the Mission schools. The only thing like a religious rite or service that I saw or heard of in connection with their chapels, was the striking of a gong—three times three in the mornings and evenings. But I will not weary you with too long a letter.

S. B.

Cloud-land, Feb. 15th, 1867.

IS JUDICIAL HANGING NOT MURDER?

Where is the part of the Bible which Christians are most bound to follow. Is there direct and indisputable directions for taking the life of an offender. "Blood for blood," except in self defence, is the creed of the Old Testament; but by the New we are bound to do good to them "that despitefully use us." No society of men can exist without protection from such—as those that are to be hanged to-morrow; but there *are* other ways of protecting society from the deeds of murderers, and are we not bound to follow them?

Should not vengeance in such matters, be left to him who said, "Vengeance is mine, I will repay."

A. R. T.

Bombay, Feb. 28th, 1867.

[We do not think there is any thing in the New Testament to show that the crucified thief was wrong, when he said, 'We, indeed justly.' Paul said that rulers were ministers of God and bore not the *sword* in vain. The punishment of death is for the preservation of society, and we fear that while society is constituted as it is, the abrogation of the death penalty would be murder. Ed. B. G.]

My Dear Sir,—May I be allowed to remark that it seems as if "Conservative" might have noticed two or three interesting facts, in his last remarks to "Theorist," which might (with divine illumination) tend to help him out of this *old net*, into which he (together with a shoal of such like fishes) has got entangled.

The Scriptures given by inspiration, are so brief in their statements of facts regarding the origin of the human race, as well as other sensuous and material creatures, that there is no difficulty whatever to cavillers finding "*gnats* to strain at," tho' they can easily swallow *camels*, wherever they meet them in their own favourite walks of Philosophy.

When "Conservative" very fairly and moderately allows "Theorist" every inch of concedable ground, might he not have pointed to the fact, that Adam was 130 years old when he begat the third son *which is named!*

Now are we to suppose that *no* children were born to him throughout all that time after the birth of Cain and Abel, who evidently were born at the beginning?—(perhaps within the 3 first years of Adam's life!)

Would the *command* of the glorious Creator have been thus obeyed, *i.e.* "Be fruitful and multiply and replenish the earth?"

Wise men of our day claim the right of *reasoning inductively* and *analogically*. Why not legitimately *do so* in the case before us. Only think of 130 years of vigourous manhood passing away without fruit, when He who had bestowed *perfect manhood* had also commanded the first human pair to "Be fruitful &c."

Though sons and daughters are not named after the two first births till the third, we need not be much surprised at this. Even in parts of these same Inspired Scriptures which enter much closer into details in recording events, we find similar omissions: for instance, in reading the history of Jacob and his progeny there is only one of his daughters named—although we learn *incidentally* that he had other daughters.

Men who read these precious Scriptures for any other purpose, than that for which the gracious author has given them viz. "To testify of Jesus Christ," "Who is the Alpha and Omega"; "the seed of the Woman, to bruise the serpent's head"; "the Root and the offspring of David," of "the increase of whose Government there shall be no end &c."—"who is the second Adam—the Lord from heaven"—"the Life and the Light of men"; "the Resurrection and the Life;" "the *all* in all." If men go on *independently of Him* they cannot but "stumble and fall and be broken"—even *now* when He allows them to "wander in their own ways and to seek out their own inventions—and, O when He comes to "judge the world in righteousness," "by *that very Word*," which men are now amusing themselves with as if it were a *dissected puzzle* thrown down to them to put together after their own fancy, how that "sharp two-edged sword of the Spirit" shall pierce through the soul and spirit of all its *opposers, despisers, wresters* and *wranglers* &c., when it "proceeds out of the mouth of Him" who said "Search the scriptures for * * * they testify of me."

By the time that Seth was born, might not Adam and Eve have had 30 *full grown* sons and daughtera by ordinary generation? and these may all have had children and grand children &c. There is nothing to do violence to the *laws of nature*—(as the glorious Creator has constituted it)—in this conception, however much it may irritate the vision of creatures who are in the habit of making ways to attain their ends, by subterfuges.

Your's faithfully,

THEOPHILUS.

[*Conservative*, we hope, is intent simply upon knowing what Scripture says. The argument advanced above is one that he could not use because it could not bear scrutiny. When Seth was born, Eve said: 'God hath appointed me another seed instead of Abel, whom Cain slew;' very unaccountable language if she had been bearing sons and daughters for a century. The genealogical table in chapter v. shows that down to the days of Noah the first child was invariably born at a very advanced age; an age bearing about the same proportion to the period of longevity that the time of conception now does. Seth lived 105 years and begat Enos; and after that he begat sons and daughters; and a similar statement is made, regarding all the others mentioned in this table. The temper in which our correspondent writes, is not the most favorable we should think for the ascertainment of the truth. We think his railing accusations might have been omitted without loss to the cause which he and we have at heart.—*Ed. B. G.*]

Epitome of News.

SATURDAY,—February 23, 1867.

—*Our Paper*; London:—"Lord Shaftesbury said sometime ago that England was now slipping between the two stools of Romanism on one side and Infidelity on the other. I have many times referred to the former stool, the latter made a bold show last Sunday night at St. Martin's Hall, not barefaced either, it was curtained round with sacred music to hide its ungainly form. There are men, noted men too, who, jealous of old English Church going customs, have set up a shrine to science and will have her devotions paid on Sunday night. It was tried last year, but failed because there was a price for admission, and in that case there is a statute made and provided, but they are earnest men who do this, and for their cause, self denying; so this year, admission is free, and last Sunday night, the first of a series, a thousand people were persuaded to shut up their bibles, repudiate worship, spurn prayers, and listen to a discourse from one of our most noted scientific men on the 'Races of mankind,' shewing how it is impossible that we all can have sprung from any one man, whether Adam or any one else. Is a continental Sunday so to be desired in England, that these men should devote their greatest energies to the task of introducing it. Hardly so surely. Some one has written "my country's honour let me wear, her Sabbath customs still revere;" and it is not very bad advice either."

—A new English weekly, *The Sind News*, has been started at Kurrachee.

—A cheque for Rs. 350,000 was picked up on Tuesday near the Apllo Bunder by a boatman, and made over to the proper party.

—The foundation stone of the Sassoon Mechanics' Institute was laid on Thursday by H. E. the Governor. The building is to cost Rs. 180,000. The late David Sassoon gave Rs 60,000, others Rs. 20.000, the Government Rs. 40.000 and the land. Rs. 60.000 is still wanting. His Excellency concluded his address with these words:—"I feel well assured that all the important features in Mr. Trubshawe's great design will ultimately be executed, and that those who come after us will see at no distant period the wide streets of the East and West Boulevards, the fringe of private houses and shops which will line them, the University buildings, the Court of Justice, and all the public offices for which sites have been allotted; and, above all, the European General Hospital, the delay in building which, though unavoidable as far as we are concerned, will ever be to me a source of deep personal regret. But, Sir, while I look forward with the utmost confidence to the future completion of this great design, I would beg as my parting wish that you and your successors will take care that all these buildings shall be the adornment of the old town, and not the beginning of a new one. You have elsewhere ample room for new

towns in other quarters of the island; but I trust that the old Esplanade of Bombay will ever be kept as a place of healthful recreation and exercise, adorned with gardens and embayed in handsome buildings, but not materially reduced in its present area."

—The works for the continuation of the Baroda Railway through Back Bay, are to be resumed forthwith.

—*Bombay Gazette*:—"The Chief Commissioner Central Provinces has received a telegram from the Chief Engineer to the Railway stating that the line from Mirzapore to Jubbulpore will be opened in April next. There will then be through railway communication from Bombay to Calcutta with the exception of 189 miles from Nagpore to Jubbulpore.

—Same:—"Mr. J. F. B. Tinling delivered his second discourse at the Robert Money Institution on Thursday evening to a very large audience of educated natives and Europeans. The subject chosen being "Blood in Religion." The address was an earnest and soul-stirring appeal such as to our knowledge has never before been made in this city."

—*Overland Mail*:—"The distress in the east end of London is assuming alarming proportions. The failures among contractors have produced the stoppage of many large works; there is a strike among the shipwrights, who have formally rejected a written offer of 6*s.* 6*d.* a day; many trades have been suspended by the frost, and in almost all the river parishes there is fear of actual starvation. Hitherto the evil has been dealt with as far as possible by various local organisations assisted by the gifts of the public. This mode of distributing relief has, however, been found to have some mischievous results, and the formation of a central fund distributing relief in a well-considered manner has been urged. The Lord Mayor has taken the matter in hand, and on January 21 a committee was formed at the Mansion House for the purpose of receiving subscriptions and dispensing relief. Upwards of 3,500*l* was subscribed in three days, and 2,000*l*. has already been distributed."

"An interesting conference was held on January 21, at the London Coffee-house, under the presidency of Mr. E. Miall, between a number of working men and certain gentlemen, lay and clerical, with a view to ascertain the extent and causes of the alleged alienation of a large majority of skilled artisans in England from our existing religious institutions, and their indifference to public worship in the churches. The attendance was large, both sides being well and influentially represented. No resolutions were passed, and the discussion was marked by the freest expression of opinion by various speakers in reference to existing religious organizations. Dean Stanley made a short speech, and said he should be glad to receive any practical suggestion with a view to render more attractive to the working-classes the Sunday evening service at Westminster Abbey, and he would give those suggestions his most careful consideration. Amongst the other speakers during the proceedings were the Rev. Dr. Miller, vicar of Greenwich, Rev. F. D. Maurice, the Rev. Newman Hall, Mr. Edward Miall, Mr. Edmund Beales, Mr. George Potter, and a number of working men. Some of these latter were exceedingly outspoken in their statements. A cabinet maker complained of the isolation of the clergy from all pressing human interests: "Religion was no longer a thing that they could identify with their daily life." The churches were monopolised by a class; the chapels were mere "shops where religion was served over the counter." The discipline was nominal in both, with especial indulgences to people of outward respectability. An engineer, while claiming Sunday as a day for fresh air, denied that his class were infidels, insisted that they loved pure Christianity, and contended that what offered them in churches was adulterated in quality and short in weight. Another engineer added that the Church was rotten to the core—talked of rich bishops and poor curates—of the political use of ecclesiastical patronage—and of the unpractical character of sermons; while a third complained that ministers looked down upon working men. In their disregard of social distinctions, the Quakers commended themselves to one of the speakers. A plasterer confessed his difficulties in reconciling orthodoxy with Professor Huxley's teachings. An ex-costermonger lamented the "drinking customs" and the rarity of parsons' visits to people's homes; and a carpenter complained that if a workman came into contact with a clergyman, and did not bow to him in everything, he would be a marked man. Another speaker said a good preacher always had a good congregation, and indicated the style of preaching he meant by saying that the Wesleyan chapels were best filled; and to his support there came another workman, who said that his fellows did not attend because services were drowsy."

"Miss Sellon is about to visit Honolulu, in order to establish fresh sisterhoods in the Sandwich Islands."

"While the proceedings relating to the President's impeachment were taking place in the House of Representatives, a message from the President giving his veto upon the bill for granting the suffrage to the negroes in the District of Columbia was being read in the Senate. The President took the ground that the inhabitants of the District of Columbia are opposed to the introduction of negro suffrage, and that Congress has no right to force it upon them against their will. He also contended that the negroes as a class were not capable of an intelligent exercise of the right of suffrage. Upon a division, however, the bill was passed over the veto by 19 to 10, and on the following day the House of Representative followed the action of the Senate, and carried the bill by a sweeping majority."

—*Bombay Gazette*:—"The first invoices by the goods' train from Nagpore on Thursday morning were for 5 tons of coals from Chindwarra (in the Central Provinces) for the Mofussil Press Company at Oomrawuttee, and 2,000 oranges for the Bombay market."

MONDAY,—FEBRUARY 25.

—The report of the Bombay Diocesan Board of Education shows that three schools in Bombay have been aided, the last year. They are in Colaba, Fort George and Mazagon.

—Miss Carpenter met a number of gentlemen, Native and European, in the Town Hall the other day, and a Resolution was adopted by the Meeting to form a Social Science Association.

—A gentleman advertizes in the *Times of India* for an *amiable, intelligent* and *agreeable* companion, to accompany him to England via Persia, in April. We hope he may be more successful than Diogenes was.

—The telegraphic wire has been carried from Maulmain to Martaban.

—At the meeting of the Diocesan Board of Education, H. E. the Governor said:—"The European population would not accept—and I would be very sorry to see the Government press upon them—an education in which they have no part; and it is this which constitutes a difficulty—a difficulty which, I think, only requires to be pointed out to be removed. It is necessary, with the children of European parents, that these religious questions should be provided for; and as the Government cannot come forward and order the various sects to adopt one common kind of religious education, it can only say to them, you must organise your own system of schools, inform the Government of what you are going to teach, and then mention what arrangements you require it to make. I feel sure that when this is done—when parents and those interested in these schools come forward and say that they have organised a plan of education, and have organised schools, and that such and such branches of learning, joined with religion, are to be taught in them,—then I feel confident that the Government of British India will never be wanting in its duty to you, but will give you the public support which you require."

TUESDAY,—FEBRUARY 26.

—*The Mitrodaya*:—"Friends of the Hindu Widow Marriage cause will be glad to learn, that there is a sign of a respectable marriage taking place. A Kokanast Brahmin has for some time been advertising in the *Indu Prukash* for a widow to accept him as her husband. He says in the advertisement that he is earning Rs. 40 a month. It is four years since that he has become a widower. He calls upon the members of the Hindoo Remarriage Association to assist him with genuine spirit. His conditions are: The age of the widow should be between 10 and 15 years; that her marriage should be sanctioned by her parents, and the parents of her late husband; and that they should join in dining with him."

A widow has been found, it is said, in the S. Marathi country.

—A house was burnt in the Fort yesterday. The steam-engines gave good proof of their value.

—There has been another sad Sunday accident on the Railway. There is a bridge near Bhosawal so situated that the driver of an approaching train cannot see it till close upon it. Some Native men and women, a marriage party, were there. The *Times of India* says:—"They walked on to the bridge in a state of blissful ignorance, but they had not gone far when the alarm was given that a train from Bhosawal was approaching. The men fled back off the bridge, and just escaped a terrible death, but the women helpless with frantic terror, stood motionless in the centre of the way undecided whither to fly. The engine driver at length seeing the people on the bridge did everything that could be done to stop the train, but all was unavailing. Four women were actually knocked to pieces by the cow-catcher of the engine and the railing together, and the other two were so frightfully injured that they only survived a couple of days. It is said that a sepoy is placed at each end of the bridge to prevent people straying on to it, but in the present case no doubt he was attending to something else than his duty, otherwise the melancholy accident could not have happened."

—The subject of the following paragraph, taken from the *Scotsman*, is the father of the Rev. D. Macphperson, of St. Andrew's, Bombay:—"In Dr. Macpherson, the Church of Scotland has lost one of her ablest scholars and most learned and valuable theologians. In neither capacity, indeed, was he so widely known as he deserved to be; for his modesty, his distrust of himself, and his great conscientiousness prevented his coming before the public with such works as he was well able to produce. It was by little else than his appearances in Church Courts that he was generally known, and so far, at least, appreciated. In the Presbytery and Synod of Aberdeen and in the General Assembly, his views were listened to with the greatest deference; and in private consultations on points of difficulty, it may be doubted if any minister of the Church exercised a greater influence. He was especially remarkable for the singular amount of conscientious labor which he brought to every department of his work, and to every inquiry which engaged him. He spared no pains to reach the truth, and it is to be feared that he often injured his health by the anxious consideration which he devoted, both by day and night, to any topic that seemed to him important. This part of his character was especially displayed in his later years, owing to the state of theological opinion around him. He did not rest simply in the views which he had adopted when a younger man. He set himself to examine them anew; and it was characteristic of him that, if he did not modify them in any material degree, he gained a deeper sense of the right and value of free inquiry; while the charity which was naturally characteristic of him was greatly enlarged, and became a settled and experimental principle of his life. Few men have felt more keenly the value of what they believed to be the truth, or have held it with a firmer grasp; but still fewer who have done so have been able to combine with this an equally generous spirit of toleration to those who differed from them. It would be easy to find partial illustrations of what has now been said in the position taken up of late years by Dr. Macpherson in the General Assembly, but we forbear speaking of that. He was not a party man, and it is not a party but the Church at large that has to mourn his death. We have already said that Dr. Macpherson's valuable qualities were hardly of the kind which procures public fame. It was in private that they were best seen. In the bosom of his family, in the circle of his friends, in quiet conversation on all the most important topics of the day, he gained for himself an amount of love and confidence and esteem which it is the privilege of few to enjoy. He fully deserved it all; and however truly it may be said that his loss is a public one, it is even more to his praise to say that his personal character and labours were a constant lesson to all who had either been his pupils or were personally acquainted with him."

—The *Times* Washington correspondent reports a conversation which he had with the President:—"The Constitution, the President said, had been solemnly received when the people went into the Federation. No section of the people, or their representatives, could ignore or overthrow it, except arbitrarily. By-and-by, when the people heard the crash of the fabric which they had formerly prized so highly, when the sound of the falling timbers reached their ears, and they saw the dust and confusion, they would stop and look up to ascertain who it was that had been doing the work of destruction. That portion of the people which was now unheard would

eventually demand by what right a Congress representing a part only of the States had assumed this responsibility. Formerly, when a measure was introduced, the first question asked was, "Is it constitution?" and the next, "Is it expedient?" Now, Congress only asked, "Is it expedient?" but, in the judgment of the Executive, what was unconstitutional could not be expedient. The Constitution did, indeed, provide for its own enlargement or amendment, and it was competent for the people to change it according to the method prescribed. But now the majority of the people were voiceless on the question; they had no opportunity to make themselves heard. One duty of the Executive was undoubtedly to protect the rights of the minority, and hence Congress was aiming to pull down the Executive, and was even threatening the Supreme Court. It was opposed to the best interests of the people that this attempt should succeed, and the Executive still had confidence that the people would discern that truth for themselves."

—The following announcement appears this day:—"His Excellency the Governor in Council having reason to believe that many depositors have withdrawn their balances from the Bank of Bombay consequent on the belief that some change has occurred in the relation between the Government and the Bank, I am directed to inform you that the Agreement having been renewed for a year from the 1st proximo, Government are prepared to support the Bank to the full extent of their available resources from the present date to the termination of the renewed agreement."

—*Bombay Gazette*; Alexandria:—"I have excellent authority for stating that a Company is now being formed in England for laying telegraphic cables to India, so that messages sent by the line shall keep clear of Turkish territory and control. The material obstacles, it is added, to an extension of the line to Australia and new Zealand by way of Galle and Singapore are trifling, and still less difficult to China."

"News from Beyrout report that the irrepressible Yusuf Karam is again in open revolt against the Government, and that he has appeared in arms in the Lebanon with a band of several hundred men.

"Syria is in a very troubled state, and unless a large military force be soon despatched thither, grave difficulties are likely to occur."

—Same:—"The Commissioner of Paper Currency in Bombay has issued a notification stating, that from and after the 1st of next month, coin will be issued in exchange for Government currency notes and notes for coin, at the premises formerly occupied by the Bank of Bombay in Rampart Row."

WEDNESDAY,—February. 27

—The *Englishman*:—"It is reported from Balasore that the signs of famine are more unmistakable and clear now than they were at the close of 1865 or beginning of 1866. At the end of 1865 rice was one pice per seer. In January last it was four pice per seer, and a few days ago six pice. Field labourers used formerly to receive six pice per day, when rice was selling at one pice the seer, but now with food at six pice the seer, the daily wage of a labourer is only four pice. Food has become dearer, whilst wages have fallen, the Zemindars refusing to maintain the old rates, because they assert that the famine has so greatly impaired the physical strength of the labourers, as to render them unable to perform an ordinary day's work. Some of the Missionaries have gone into the district to endeavour to purchase rice for their people, but have failed to procure any, whilst in the station of Balasore itself, it is next to impossible to procure a fowl."

—At the last meeting of the Bombay Branch of the Royal Asiatic Society, Mr. Rivett-Carnac gave some account of the ancient tombs lately opened in Central India:—"With reference to the implements discovered, the spear heads and other weapons were, as he had already mentioned, similar to those found in tombs of the class in other parts of the country. To the model of the bow and arrow found in the tomb, considerable interest he thought attached. Herodotus mentioned that it was the custom of the Scythians to bury with their warriors models of their arms—and this discovery would perhaps tend to support the view adopted by Dr. Wilson and other learned authorities, that these burial places were of Scythian orgin. With regard to the horse's snaffle it certainly resembled that in use in the present day—but it was to be remembered that our snaffle was about the very simplest, and most convenient, bit that could be put into a horse's mouth, and consequently it had not perhaps undergone any great change in shape since the days of the Scythian horsemen. When the snaffle was unearthed there was also a doubt as to whether the Scythians were in the habit of burying horse-furniture and trappings with their dead. All doubts he had had on this point were, however, set at rest by some passages he had recently come across in Tegner's grand old Legend of the North, "The Saga of Frithiof the Bold," an old Scandinavian Saga immortalized by Bishop Tegner, and translated from the Swedish by Professor Stephens. In the Notes to the Legend it is mentioned that the burial customs of the Scandinavians and Scythians were the same. In the Poem the "Barrows" similar to those found in this country are constantly alluded to. It was on the mounds raised over the remains of their chieftains that meetings on important occasions were held, and it was on the Barrow of their father King Bell that the brothers of Ingeborg received Frithiof before he set off on the expedition, his adventures during which are the chief incidents of the Poem. In one of the last Cantos "King's Dirge," which contains an account of the burial of the good old king, the custom of burying, not only the horse-accoutrements but also the horse itself, by the side of the chieftain is referred to in the following words:—

"The Here-sprung sovereign
Sits in His Barrow;
Battle blade by him
Buckler on arm;
Chafing, his courser
Close to his side neighs,
Pawing with gold hoof
The earth-girded grave."

In the copious notes which Professor Stephens has added to his Translation of Tegner's great work, and which contain many interesting accounts of the history and customs of the countrymen of the beautiful Aslanga and other favourite characters, celebrated in the wild legends of the north, an extract is given from "Bell's journey from Petersburg to Peking." Here Mr. Bell describes the Barrows which he met with in Poland, Russia, and again in the steppes of Tartary, and as he goes into the details of the articles exhumed by the Russian Government from one of the cairns in Tartary, it was impossible not to be struck with the great resemblance between the discoveries made in Tartary and in Central India. The Russians found the tomb of the chieftain; with him were buried his arms, his horse, and the bridle and stirrups of the rider. He, Mr. Rivett-Carnac, had no doubt now that the curved iron articles discovered near Nagpore were indeed the stirrups of some Scythian horseman. The Barrows were know to exist all through Central India. He had great hopes that further enquiries might result in the Society being able to follow these tombs right through the Peninsula, and perhaps link them on at last to the similar remains found in Tartary to which he had just alluded."

—There is something very revolting in the usage referred to in the following, taken from the *Bombay Gazette*:—"I would be one of the last men in Bombay to interfere with the operatic singers and the corps de ballet in their endeavours to dispose of tickets for their benefits, but I decidedly object to the manner in which the poor dancing girls are trotted about from office to office and from one native house to another all over the island.

"Many respectable natives have spoken to me on the subject, and ask what sort of *sahib log* are they, that come to our houses and will not go away until we take tickets for their benefits and pay the money."

—*Educational Record*:—"It has been determined that in future Matriculation Examinations of the University the marks gained by candidates in the two papers in "General Knowledge" shall be added together in estimating results, and also it has been ruled that in future the questions set in the History paper shall be confined to "the outlines of the most well-known facts in Greek, Roman, English, and Indian History, and that all out-of-the-way names and facts, and especially all reference to the history of the last thirty years, ought to be avoided." This resolution of the University will be a substanial benefit to our High Schools, and will remove a grievance which has been much talked of of late."

THURSDAY,—February. 28.

—*Times of India*; telegram, Calcutta, 23th:—the intelligence regarding the large withdrawal of deposits from the Bank of Bombay has been received in Calcutta.

Government has expressed its willingness to assist the Bombay Bank.

Sixty lacs of rupees have been forworded to Bombay, and another sixty lacs are to follow.

—*Times of India*:—"Sir George Yule, K.C.S.I., has accepted the seat in Council for which Her Majesty selected him. The Viceroy will thus have the benefit of his advice as well as that of Sir William Muir in the Foreign Office and the legislature. It was doubtful for some time whether a sense of duty would not have kept Sir George Yule still at Hyderabad. A *coup d'etat* on the part of the Nizam may be expected periodically. His Highness chafes as much at the able administration of Sir Salar Jung as the Maharaja Sindhia used to do under the guidance of Sir Dinkur Rao."

"It will be a very difficult task for the Viceroy to find a fit successor as Resident at Hyderabad. This is the most important political appointment in India, and the political department has never been so weak. Colonel Meade, C.S.I., at Indore; Colonel Keatinge, V. C., in Kattywar; and Colonel Daly, C. B., in Gwalior are the only officers of first class ability."

—A commutation of the sentence passed on Peters has been refused.

—Sir Bartle Frere visited the Free Church Institution yesterday morning. We learn from the *Times of India*, that "the undergraduates of the University were examined in Latin and Arabian history by His Excellency, and in Sanskrit by Dr. Wilson. At the close Sir Bartle expressed his very high satisfaction with the appearance which they made: and then briefly addressed them and the other College students of the Institution on the advantages which they enjoy both in the secular and religious instruction which is communicated to them under Dr. Wilson and his colleagues. He expressed his own personal conviction that religion is all important as an element of education; and he warmly commended the life-long efforts of those who, on their own footing, seek to impart it to the natives of India, to whom it could not fail to be a blessing even when they fell short of embracing Christianity. Dr. Wilson thanked the Governor for his most kind and unsolicited visit, rendered, too, at a time when there was so much to occupy the attention of His Excellency, and introduced to him a few of the students."

FRIDAY,—March 1.

—The Ottawa with the English Mail of the 4th ult. arrived yesterday morning. Heads of intelligence:—The French Chambers are to meet on the 14th of February. The tribune is to be re-erected in the Corps Legislatif.

The Italian Government has submitted to the Chambers a bill for the separation of Church and State, and the division of the ecclesiastical property between the State and the Church.

The Italian Senate has decided, by a large majority, to impeach Admiral Persano for disobedience of orders, incompetency and neglect of duty.

Bavaria has summoned a conference of the South German States to establish a common military organization upon the Prussian basis.

President Johnson has vetoed bills providing for the admission of Colorado and Nebraska into the Union as States. The Supreme Court has decided that the "test oath" of loyalty imposed by Congress is unconstitutional.

The North German Confederation has been formally constituted. Its war-flag is to consist of the Prussian and Hanseatic colours with the Prussian eagle in the centre.

It has been denied that Prussia has demanded explanations from Austria relative to alleged military movements in Galicia.

The misunderstanding between Italy and Turkey is said to have been amicably arranged.

The Provincial Estates, assembled in St. Petersburg, have been closed by an imperial decree.

The bill which had been passed by the Prussian Chamber of Deputies for granting remuneration to the members of the North German Parliament has been rejected by the Upper House.

The Italian Government has abolished criminal process for political offences committed in the Italian kingdom.

The American legation at Rome has been abolished.

—*Times of India*, Europe:—"There has been a curious discussion in the French papers as regards Voltaire. This has been occasioned by a proposal of the *Siecle*, the sworn enemy of the

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priestly party, to erect a new monument to his honor in Paris. The French journals do not differ in their appreciation of the high genius of the philosopher of Ferney, but only as to the value of his services and his appreciation of popular rights. The *Opinion Nationale* thinks that he was rather a destroyer of what was fictitious in the past than a real founder of the civilization of the 19th century. Discussion is thus raised as to the real character of the 19th century—a topic worthy of study. Some of the French journals show that in opposing priestcraft Voltaire would have torn up by the roots Christianity—inflicting thus an irreparable blow on the progress and elevation of society. This judgment is that to which most impartial students of the 18th century will incline."

"In Italy the question of the disposal of the Church property excites earnest debates at Florence, the result of which next mail may communicate. Signor Scialoja with his colleagues bases his plans on the principle of a free Church in a free State. The "placet" and "exequatur," the nomination of the bishops by the King, and the oath of allegiance are all abolished. On the other hand are abrogated all the privileges, exemptions and prerogatives of the clergy as belonging to a State Institution. The Church property is to be liquidated, and a part of it, amounting to 24 millions sterling, being paid over to the State in six years, the rest is to remain at the absolute disposal of the Church. If the Church is not willing to liquidate its property itself, the State will undertake it. By means of this arrangement, with the addition of taxes to be imposed to the extentof three millions and three quarters, Italy expects at once to balance her receipts and expenditure; and as her income from Customs, &c., as in France and England, rises rapidly every year, she anticipates, at the close of the six years during which she is to receive 4 millions annually from the Church, to be able to meet all demands."

—News from the East, via Galle:—Stotsbashi formally installed Jycoon on 10th January.

A Fire occurred at Sir Harry Parkes' residence *Yokahama*.

Reported that the Coreans have thrown into prison an Embassy sent by Chinese authorities. Rebel or Nenfei fighting in Shantung.

—Deaths last week, 378.

—*Home News*:—"The Russian government have just authorised the establishment of a society for the spread of the Orthodox religion among Heathens, Mussulmans, and Buddhists in their territory. The operations of the society will be directed in the first instance to the conversion of the Pagan tribes in the Altai and Trans-Baikal country, and the counteracting of Mussulman and Buddhist propaganda in those parts. The Caucasus, being assigned to the labours of a special society of the kind, is excluded from the sphere of the present one."

—Joseph Karam has left Syria for Algiers: He has been pensioned by France.

—*Home News*:—"Resolutions have been introduced in the Washington House of Representatives declaring that civil State governments do not exist in the South, and that the South is not entitled to a voice in ratifying constitutional amendment. The House passed a bill proihibiting any person who took part in the rebellion from practising at law. This is but a continuation of a series of petty but determined movements in Congress in opposition to the President. Both Houses have adopted a bill prescribing universal suffrage for all the territories of the United States, the intention being to apply the act not only to the sparsely settled territories of the far West, but to the Southern States, which are to be made "territories" if Congress can have its way, Both houses have also adopted a bill providing for a perpetual session of Congress. The object sought in the passage of this bill is to establish perpetual surveillance of the President's actions.

The decision of the Supreme Court, by a vote of five justices to four (the chief justice and three associates dissenting), that the famous congressional "test oath" of loyalty is unconstitutional, is creating great sensation, making as it does, so directly in favour of the President."

London Review:—"The Ritualistic movement is already bearing fruit. During the last three months, no less than five clergymen in full Anglican orders, and all belonging to ultra-High Church school, have given up their livings or curacies, and gone over to the Church of Rome All but one have been ten years in Holy Orders."

TELEGRAPHIC NEWS.

London, Feb. 19th.—Advices from Washington state that in yesterday's sitting of the Senate a Bill was passed as a substitute for the Bill brought forward in the House of Representatives by which the military government of the Southern States is made provisional until the establishment of the State Government with negro suffrage, the Bill provides that those states which rebelled are to be disfranchised until the adoption of the Constitutional Amendment.

The emperor of Austria has published a Rescript announcing the restoration of the Hungarian Constitution and the adjournment for Parliamentary treatment of the question of the reorganisation of the army.

In yesterday's sitting of the House of Commons, the Government introduced a Bill for the improvement of the relations between landlords and tenants in Ireland.

It is officially denied that Russia contemplates making fresh conquests in Central Asia.

Her Royal Highness the Princess of Wales has given birth to a daughter.

Government has introduced a Bill prolonging the suspension of the Habeas Corpus Act in Ireland.

The House of Representatives at Washington have rejected the Bill brought down from the Senate modifying the military government in the South.

A meeting of the members of the Liberal party in the House of Commons will be held next Tuesday to consider the Reform Question.

Feb. 22nd.—Advices from Washington state that both Houses of Congress had finally adopted the Bill for the establishment of military government in the South, but will restore any State adopting Negro Suffrage and the Constitutional Amendment.

The suspension of the Habeas Corpus Act in Ireland is to be prolonged for three months.

Feb 23rd.—Latest advices from Constantinople state that a conspiracy had been discovered at Bucharest.

Feb. 23rd.—Lord Cranbourne in replying to Sir Henry Rawlinson denies that Earl Canning's adoption minute conferred on the Maharajah of Mysore the right to adopt a successor, and says that if even his adopted son had been a lineal descendant he would have been equally unable to succeed to the throne. The Partition Treaty with the Nizam, Lord Cranbourne says, only conferred a life tenure upon the present Rajah of Mysore. Government, however, being desirous of tranquilising the apprehensions prevailing among some of our great feudatories, has decided not to annex Mysore when the present Rajah dies.

The conditions upon which the young Rajah would be placed upon the throne are undecided, but all pains will be taken to give him an education that may make him fit for his future duties.

Liverpool 26th.—American receipts point to two million crop. Great caution desirable just now.

Miscellany.

—From an Edinburgh paper:

Blind Tom.—On Monday, this negro boy, of whose remarkable performances so much has been said and written of late, made his first appearance here in the Operetta-House. There was a crowded audience, among whom were a number of the musical cognoscenti of Edinburgh, whose curiosity had been excited by the reputation he had gained in America, as well as by the favourable notices of the press in this country, and the testimony of such men as Moscheles and Halle. Any one to look at Blind Tom would never imagine he possessed such wonderful musical powers. His appearance and behaviour are not prepossessing; it is only when he sits down to the instrument that he becomes, as it were, inspired. He played several pieces on this occasion from memory, and displayed great execution, and a greater amount of feeling and expression than we were prepared to expect. One of the best of these was the fantasia on the Hundredth Psalm, which was brilliantly executed. It is said that he retains no fewer than five thousand compositions in his memory, and can call them up at will. There was, however, no opportunity of testing this. One of his most extraordinary feats is the reproduction of any piece once played over to him. On this occasion, Mr. Laurie, who was present, at the invitation of the manager, ascended the platform and played a composition by R. Müller, which occupied nearly five minutes. He no sooner left the instrument than Blind Tom took his seat and gave a marvellously correct imitation. Mr. Davidson, organist of Augustine Church, tried him with a canon by Clementi, which, though very much shorter, was not so successfully repeated as the first, from its being of a complicated character. His ability to name any combination of notes, no matter how disconnected and puzzling the intervals, was fully proved. The professional gentlemen we have named struck simultaneously no less than twenty notes on the piano, and these Blind Tom named without a single mistake. Enough was done to convince all present that Blind Tom is one of those phenomena which are totally inexplicable on any known principle. He has been performing during the week, and drawing good houses.

PATRIOTISM.

A petty and antiquated notion of patriotism is still so rooted in the public mind as to make serious reasoning on the subject difficult. It is still not felt to be discreditable to bluster about national merits and qualities, in which men but half believe and which they quite refuse to discuss. Men who are incapable of the coarser forms of bravado in which journalists indulge, calmly assume as an unquestionable premiss the inherent superiority of their country. This same spirit in individuals is justly stigmatized as an odious failing; in national morality it passes for half a virtue. Devotion to national interests is just as capable of taking a brutalizing form as devotion to our personal interests, if not ruled by wider motives. And patriotism which as contrasted with personal selfishness is a good, as contrasted with love of the human race is an evil. Unless subordinated to a nobler duty, it is a mere collective selfishness, capable of every meanness and cruelty that private selfishness begets. In days when in international affairs religion does little but fan antipathies, and morality is so often invoked to justify them, we hardly hear of patriotism, except when some class or set of men have in hand some special scheme of rapacity and violence. Of all the noble qualities which this feeling under favourable conditions and in due guidance might inspire, we hardly ever hear. Of true pride in the national honour, of personal sacrifice for the public welfare, of zeal for collective duties, of faith in the grander traditions of our history, we hear little under the guise of patriotism. Sound political truths can make no way until this stupid form of conceit is judged in nations as it is judged in men. Right public action, true public spirit, and national self-respect, are utterly impossible in a people who have not sufficient manliness to understand their own real rank, their weaknesses, their strength and their duties. To mystify all political problems by an unreasoning and arrogant egotism is humiliating and enfeebling to a nation, inexcusable in their rulers and criminal in their teachers. The only patriotism worthy of intelligent citizens is the resolution to act up to their national duties and to carry out the true end of the national genius. Men who feel themselves ready to make personal sacrifices for their country's true honor and high name, must disregard the spiteful charge of want of patriotism from literary or political demagogues. Solid and reasonable principles of public policy and national duty can be framed only in a spirit of judicial and scientific enquiry, and in the consciousness of an affection for fatherland which means something else than cupidity disguised by bluster. Let us proceed therefore to weigh the place of England amongst the states of Europe and her relations with them, without caring to conciliate the grosser forms of national arrogance and conceit.

International Policy. Essays on the Foreign Relations of England. pp. 91-93.

Advertisements.

CHURCH MISSIONARY SOCIETY.

The Annual Meeting of the Bombay Auxiliary of the Church Missionary Society, will be held in the Large Hall of the Robert Money School, on Thursday, the 7th March, at 8 o'clock P. M.

The Bishop of Bombay will preside.

T. K. WEATHERHEAD.
Secretary.

REQUIRED an English School Master for the Mission School at Aurangabad. A Native convert is preferred. Salary Rs. 35 to begin with. Apply to Revd. James Wilson, Aurangabad.

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, March 2nd 1867.